THE ANSWER OF *Henry Sacheverell*, D. D. TO THE Articles *of* Impeachment

Exhibited againſt him by the Honourable

HOUSE of COMMONS, *&c.*

For Preaching two Sermons,

I. At the Aſſizes held at *Darby*, *Auguſt* 15.

II. At the Cathedral Church of St. *Paul*, *November* 5. 1709.

To which are prefix'd,

The *Articles* of *Impeachment*, tranſlated from the *Leiden Gazette*, of the 11th of *February*, N S.

Printed in the Year, 1710.

Sach. 51/2

BL

January 10. 1709.

Articles exhibited by the Knights, Citizens, *and* Burgeſſes *in Parliament aſſembl'd in the Name of themſelves, and of all the Commons of* Great Britain, *againſt* Henry Sacheverell, *Doctor in Divinity, in Maintenance of their Impeachment againſt him for high Crimes and Miſdemeanors.*

WHEREAS his late Majeſty, King *William* the Third, then Prince of *Orange*, did with an arm'd Force undertake a Glorious Enterprize, for delivering this Kingdom from Popery and arbitrary Power; and divers Subjects of this Realm, well affected to their Country, join'd with, and aſſiſted his late Majeſty in the ſaid Enterprize: And it having pleas'd Almighty God to crown the ſame with ſucceſs, the late happy Revolution did take Effect, and was eſtabliſh'd: And whereas the ſaid Glorious Enterprize is approv'd by ſeveral Acts of Parliament, and amongſt others, by an Act made in the firſt Year of the Reign of King *William* and Queen *Mary*, entitl'd, 'An 'Act declaring the Rights and Liberties of the Subject, 'and ſettling the Succeſſion of the Crown; and alſo by another Act made in the ſame Year, entitl'd, 'An Act 'for preventing vexatious Suits, againſt ſuch as acted 'in Order to the bringing in their Majeſties, or for their 'Service; and alſo by one other Act made in the ſame Year, entitl'd, 'An Act for appropriating certain Duties 'for paying the States General of the United Provinces, 'their Charges for his Majeſty's Expedition into this

'Kingdom, and for other Uses: And the Actings of 'the said well-affected Subjects, in Aid and Pursuance of 'the said Enterprize, are also declar'd to have been ne-'cessary, and that the same ought to be justify'd. And whereas the happy and blessed Consequences of the said Revolution, are the Enjoyment of the Right of God's true Religion establish'd among us, and of the Laws and Liberties of the Kingdom, the uniting her Majesty's Protestant Subjects in Interest and Affection, by a legal Indulgence or Toleration granted to Dissenters; the Preservation of her Majesty's Sacred Person; the many and continual Benefits arising from her Majesty's wise and glorious Administration, and the Prospect of Happiness for future Ages, by the Settlement of the Succession of the Crown in the Protestant Line, and the Union of the two Kingdoms. And whereas the Lords Spiritual and Temporal, and Commons in Parliament assembl'd, did, by their Address of the 17th of *December*, 1705, lay before her Majesty the following Vote or Resolution, *viz.* 'That the Church of *England*, as by 'Law establish'd, which was rescu'd from the extream-'est Danger by King *William* the Third, of glorious 'Memory, is now, by God's Blessing, under the happy 'Reign of her Majesty, in a most safe and flourishing 'Condition; and that whoever goes about to suggest 'and insinuate, that the Church is in Danger under her 'Majesty's Administration, is an Enemy to the Queen, 'the Church, and the Kingdom. And, by their said Address, did humbly beseech her Majesty to take effectual Measures for making the said Vote or Resolution publick; and also for punishing the Authors and Spreaders of such seditious and scandalous Reports. And on the 20th Day of the same *December*, her Majesty was pleas'd to issue her Royal Proclamation accordingly: Yet nevertheless the said *Henry Sacheverell* Preach'd a Sermon at the Assizes held at *Derby*, *August* the 15th, in the Year of our Lord 1709, and afterwards publish'd the same

ſame in Print, with a Dedication thereof. And the ſaid *Henry Sacheverell* alſo Preach'd a Sermon at the Cathedral Church of St. *Paul*, before the Lord Mayor, Aldermen, and Citizens of *London*, on the 5th of *November* laſt, being the Anniverſary from the *Gun-powder-Treaſon*, and for beginning the late happy Revolution, by giving his late Majeſty a ſafe Arrival here, and for compleating the ſame, by making all Oppoſitions fall before him, 'till he became our King and Governour; which ſaid Sermon, he the ſaid *Henry Sacheverell* afterwards likewiſe publiſh'd in Print, with a Dedication thereof to Sir *Samuel Gerrard*, Baronet, Lord Mayor of the City of *London*: And with a wicked, malicious, and ſeditious Intention, to undermine and ſubvert her Majeſty's Government, and the Proteſtant Succeſſion, as by Law eſtabliſh'd; to defame her Majeſty's Adminiſtration; to aſperſe the Memory of his late Majeſty; to traduce and condemn the late happy Revolution; to contradict and arraign the Reſolution of both Houſes of Parliament; to create Jealouſies and Diviſions among her Majeſty's Subjects; and to incite them to Sedition and Rebellion.

ARTICLE I.

He, the ſaid *Henry Sacheverell*, in the ſaid Sermon preach'd at St. *Paul*'s, doth ſuggeſt and maintain, 'that the neceſſary Means us'd to bring about the ſaid 'happy Revolution, were odious and unjuſtifiable; that 'his late Majeſty in his Declaration, diſclaim'd the leaſt 'Imputation of Reſiſtance; and that to impute Reſiſtance to the ſaid Revolution, is to caſt black and odious Colours upon his late Majeſty, and the ſaid Revolution.

ART. II.

He, the ſaid *Henry Sacheverell*, in his ſaid Sermon preach'd at St. *Paul*'s, doth ſuggeſt and maintain, "that 'the aforeſaid Toleration, granted by Law, is unreaſonable, and the Allowance of it unwarrantable; and

aſſerts,

'asserts, that he is a false Brother with relation to 'God's Religion, or the Church, who defends Tolerati-'on and Liberty of Conscience. That Queen *Eliza-'beth* was deluded by Arch-Bishop *Grindall*, whom he 'scurrilously calls a *false Son* of the Church, and a *perfi-'dious Prelate* to the Toleration of the *Genevian* Disci-'pline; and that it is the Duty of superior Pastors to 'thunder out their Ecclesiastical *Anathema*'s against per-'sons entitl'd to the Benefit of the said Toleration, and 'insolently dares, or defies any Power on Earth to re-'verse such Sentences.

ART. III.

He, the said *Henry Sacheverell*, in his said Sermon preach'd at St. *Paul*'s, doth falsely and seditiously sug-gest and assert, "that the Church of *England* is in a 'Condition of great Peril and Adversity under her Ma-'jesty's Administration; and in order to arraign and 'blacken the said Vote or Resolution of both Houses of 'Parliament, approv'd by her Majesty aforesaid; he, 'in Opposition thereto, doth suggest the Church to be 'in Danger; and as a Parallel, mentions a Vote, That 'the Person of King *Charles* was voted to be out of 'Danger at the same Time that his Murderers 'were conspiring his Death; hereby wickedly and ma-'liciously insinuating, That the Members of both Houses, 'who pass'd the said Vote, were then conspiring the 'Ruin of the Church.

ART. IV.

He, the said *Henry Sacheverell*, in his Sermons and Books, doth falsely and maliciously suggest, "That her 'Majesty's Administration, both in ecclesiastical and 'civil Affairs, tends to the Destruction of the Consti-'tution, and that there are Men of Characters and Sta-'tions in Church and State, who are *False Brethren*; 'and do themselves weaken, undermine, and betray; 'and do encourage and put it into the Power of others, 'who are profess'd Enemies, to over-turn and destroy

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'the Conſtitution and Eſtabliſhment, and chargeth her 'Majeſty, and thoſe in Authority under her, both in 'Church and State, with a general Male-Adminiſtrati-'on; and, as a publick Incendiary, he perſwades her 'Majeſty's Subjects to keep up a Diſtinction of Factions 'and Parties; inſtills groundleſs Jealouſies, foments de-'ſtructive Diviſions among them, and excites and ſtirs 'them up to Arms and Violence; and that his ſaid 'malicious and ſeditious Suggeſtions may make the 'ſtronger Impreſſions upon the Minds of her Majeſty's 'Subjects: He the ſaid *Henry Sacheverell* doth wickedly 'wreſt and pervert diverſe Texts and Paſſages of Holy 'Scripture.

All which Crimes and Miſdemeanors the Commons are ready to prove, not only by the general Scope of the ſaid Sermons or Books, but likewiſe by ſeveral Clauſes and Sentences, and Expreſſions in the ſaid Sermons or Books contain'd; and that the ſaid *Henry Sacheverell*, by preaching the Sermons, and publiſhing the Books aforeſaid, did abuſe his holy Function, and hath moſt grievouſly offended againſt the Peace of her Majeſty, her Crown and Dignity, the Rights and Liberties of the Subject, the Laws and Statutes of this Kingdom, and the Proſperity and good Government of the ſame. And the ſaid Commons, by Proteſtation, ſaving themſelves the Liberty of exhibiting at any Time hereafter, any other Articles or Impeachment againſt the ſaid *Henry Sacheverell*, and alſo of replying to his Anſwer, or any of them; and of offering proofs of all the Premiſes, or any of them, and of any other Article or Impeachment that ſhall be exhibited by them, as the Caſe according to Courſe of Parliament ſhall require, do pray that the ſaid *Henry Sacheverell* may be put to anſwer to all and every the Premiſes: And that ſuch Proceedings, Examination, Tryal, Judgment, and exemplary Puniſhment may be thereupon had and executed, as is agreeable to Law and Juſtice.

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The ANSWER *of* Henry Sacheverell, *D. D. to the Articles exhibited by the Knights, Citizens, and Burgeſſes in Parliament aſſembled, in the Name of themſelves, and of all the Commons of* Great Britain, *in maintenance of their Impeachment againſt him, for high Crimes and Miſdemeanors.*

THE ſaid *Henry Sacheverell* ſaving to himſelf all Advantage of Exception to the ſaid Articles for the Generality, Uncertainty, and Inſufficiency thereof; and not of being prejudic'd by any Words, or want of Form in this his Anſwer, admits, That at the Requeſt of *George Sacheverell*, Eſquire High-Sheriff of the County of *Darby*, he preach'd a Sermon at the Aſſizes held for that County on the 15th Day of *Auguſt*, 1709. And that at the deſire of the Right Honourable Sir *Samuel Gerrard*, Baronet, Lord-Mayor of the City of *London*, He alſo preach'd a Sermon at the Cathedral Church of St. *Paul*, before the ſaid Lord-Mayor, and the Aldermen, and Citizens of *London*, on the 5th Day of *November* laſt. And that he caus'd the ſaid Sermon to be Printed: But denyes that he preach'd, or caus'd the ſame to be printed or publiſh'd with any ſuch wicked, malicious or ſeditious Intent, as in the Preamble of the ſaid Articles is affirm'd. The ſaid *Henry Sacheverell* having been induc'd to print the Sermon he preach'd at *Darby*, at the Requeſt of the Gentlemen of the Grand Jury of that County, to whom he humbly preſum'd to dedicate the ſame, as the moſt publick Acknowledgement he was capable of making, for the peculiar Honour he had receiv'd by

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their publick Approbation of that Sermon. And the ſaid Lord-Mayor having been pleas'd to expreſs his Good-liking of the ſaid Sermon preach'd at St. *Paul*'s; the ſaid *Henry Sacheverell*, at his Requeſt, caus'd the ſame to be printed, with a Dedication thereof to him. And for Anſwer to the ſaid Articles, humbly ſaith:

Anſwer to the firſt Article.

To the firſt Part of the firſt Article, the ſaid *Henry Sacheverell* denies that in his ſaid Sermon preach'd at St. *Paul*'s, he doth ſuggeſt and maintain, "that the 'neceſſary Means us'd to bring about the happy Revo-'lution, were odious and unjuſtifiable. Nor doth he in any Part of that Sermon, affirm any thing concerning the neceſſary Means us'd to bring about the happy Revolution. The ſaid *Henry Sacheverell* is ſo far from reflecting on his late Majeſty, or the happy Revolution, that he endeavours in that Sermon to clear the Revolution, and his late Majeſty from the black and odious Colours which their greateſt Enemies had endeavour'd to caſt upon both.

And as to that part of the ſaid Article, whereby the ſaid *Henry Sacheverell* is charg'd with 'the 'ſuggeſting and maintaining, "that his late Majeſty in his De-'claration, diſclaim'd the leaſt Imputation of Reſi-'ſtance. The ſaid *Henry Sacheverell* doth acknowledge himſelf to have made ſuch Suggeſtion, and declares, that he made it not in Diſhonour, but in Vindication of his ſaid Majeſty. The Reſiſtance the ſaid *Henry Sacheverell* repreſents the late King to have diſclaim'd, being ſuch a Reſiſtance as tended to the Conqueſt of this Realm, as plainly appears from that Part of his late Majeſty's Declaration, which is referr'd to, and *verbatim* ſet forth at the Bottom of the ſame Page, in which he mentions His Late Majeſty's diſclaiming any ſuch Imputation.

Whether the ſaid *Henry Sacheverell* was miſtaken or not, in expreſſing himſelf as if the late King had diſ-

claim'd any Imputation of Reſiſtance, when he the ſaid *Henry Sacheverell* meant thereby, that the Late King diſclaim'd the Imputation of a Deſign of Conqueſt. He humbly conceives ſuch a Suggeſtion by him plainly deſign'd for the Honour of the Late King, cannot, in any reaſonable Conſtruction, be thought a Reflection on His ſaid Late Majeſty, or deem'd any high Crime or Miſdemeanor.

For the farther Juſtification of what the ſaid *Henry Sacheverell* ſaid in reference to His Late Majeſty's having diſclaim'd any the leaſt Imputation of Reſiſtance; the ſaid *Henry Sacheverell* humbly obſerves, That in His Late Majeſty's Declaration, the following Paſſages are contain'd, -- "We have thought fit to go over to *England*, and to carry over with us a Force ſufficient, by 'the Bleſſing of God, to defend our ſelves from the 'Violence of Evil Counſellors---. We think fit to de-'clare, that this our Expedition is intended for no o-'ther Deſign than to have a Free and Lawful Parlia-'ment Aſſembled.

As to the laſt Charge in the ſaid Article, the ſaid *Henry Sacheverell* denies that he doth in the ſaid Sermon ſuggeſt and maintain, "that to impute Reſiſtance to 'the ſaid Revolution, is to caſt Black and Odious Co-'lours upon his Late Majeſty and the ſaid Revoluti-'on; the perſons whom the ſaid *Henry Sacheverell* in his Sermon deſcribes, as caſting Black and Odious Colours upon his Late Majeſty and the Revolution, are not thoſe who impute Reſiſtance to the ſaid Revolution; of whom the ſaid *Henry Sacheverell* affirms nothing but 'thoſe new Preachers and new Politicians, who teach 'in contradiction to both Goſpel and the Laws, that 'the People have the Power inveſted in them, the 'Fountain and Original of it, to cancel their Allegi-'ance at their Pleaſure, and to call their Sovereign to 'an account for high Treaſon againſt his Subjects; 'nay, and to Dethrone and Murder him for a Crimi-

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'nal, as they did the Royal Martyr by a Judiciary 'Sentence, who are Maintainers of Antimonarchial 'Schemes, and of ſuch damnable Poſitions as are by 'the Laws of Church and State, condemn'd for Re-'bellion and high Treaſon; and who urge the Re-'volution in defence of ſuch Principles, unleſs 'therefore thoſe who impute Reſiſtance to the Revo-'lution, be the ſame with thoſe new Preachers, and new Politicians above ſpecify'd. The ſaid *Henry Sacheverell* affirms nothing concerning them. The ſaid *Henry Sacheverell*, upon the ſtricteſt ſearch into his ſaid Sermon preached at St. *Paul*'s, doth not find he hath given any the leaſt colourable Pretence for the Accuſation exhibited againſt him in this firſt Article, but barely by his Aſſerting the utter Illegality of Reſiſtance to the Supream Power upon any Pretence whatſoever; for which Aſſertion, he humbly conceives he hath the Authority of the Church of *England*, which in diverſe Paſſages of her Homilies, too large and too numerous to be here ſpecify'd, but by the ſaid *Henry Sacheverell*, ready to be produc'd, hath taught and inculcated this Doctrine, as founded on the Word of God, particularly in the Second Part of the Sermon of Obedience, contain'd in the former Book of Homilies ſet forth in the time of King *Edward* VI. where are theſe Words. "Here, good People, let us all 'mark diligently: It is not lawful for Inferiors and 'Subjects in any caſe to reſiſt and ſtand againſt the 'Superior Powers; for St. *Paul*'s Words be plain, 'that whoſoever withſtandeth, ſhall get to them-'ſelves Damnation; for whoſoever withſtandeth, 'withſtandeth the Ordinance of God.—

Which ſaid Book of Homilies is affirm'd in one of the Thirty Nine Articles of Religion, which concern the Confeſſion of the true Chriſtian Faith, to contain a godly and wholeſome Doctrine, and is order'd to be read in Churches by the Miniſters diligent-

ly and distinctly, that they may be understood of the People. And the said *Henry Sacheverell*, in farther maintenance of the said Doctrine and Position contain'd in the Books of Homilies, and of the Authority of those Books, saith, That by an Act of Parliament made in the 18th Year of the Reign of Queen *Elizabeth*, Intitl'd, "An Act for the Ministers of the 'Church to be of sound Religion: It is Enacted, that 'no person should thereafter be admitted to any Be-'nefice with Cure, except he should first have sub-'scrib'd the said Articles in the presence of the Or-'dinary, and publickly read the same in the Parish 'Church of that Benefice, with Declaration of his 'unfeigned Assent to the same. And that by an Act made in the 5th Year of Her present Majesty's Reign, Intitl'd "An Act for securing the Church of *England* 'as by Law Establish'd, it was Enacted, That the said Act made in the said 13th Year of the Reign of Queen *Elizabeth*, should remain and be in full force for ever; and be incerted in expres Terms in any Act which should be made, for ratifying the Union of the two Kingdoms of *England* and *Scotland*; and therein declar'd to be an Essential and Fundamental Part thereof. And the said Act was accordingly incerted in expres Terms, in an Act for the Union of the two Kingdoms; and thereby ratify'd and declar'd to be an Essential and Fundamental part thereof.

And the said *Henry Sacheverell* doth farther humbly insist, and is advis'd, that the aforesaid Assertion is agreeable to, and warranted by the Common Law of *England*, and diverse Acts of Parliament now remaining in full force.

The said *Henry Sacheverell* doth with all humility averr the Illegality of Resistance on any pretence whatsoever, to be the Doctrine of the Church of *England*, and to have been the general Opinion of the most Orthodox and able Divines, from the time of the Reformation

mation to this Day: This Doctrine hath in the moſt Solemn manner been Taught in that Univerſity, whereof he hath been for more than Twenty Years a Member; this hath been often with publick Approbation of each Houſe of Parliament Preach'd and Printed, and in Terms of greater force than any us'd by the ſaid *Henry Sacheverell*, hath by the Right Reverend Fathers of our Church, Dead and Living, been avow'd and maintain'd.

And the ſaid *Henry Sacheverell* was the rather induc'd to Preach againſt the Doctrines of Reſiſtance of the Supream Power on the 5th Day of *November*, becauſe on that Day the Church Commemorates our Deliverance from the traiterous Attempts of Rebellious Papiſts, and becauſe the Lawfulneſs of Reſiſting the Supream Powers was Originally a Popiſh Doctrine; for which Reaſons, as he humbly conceives, the Rubrick of the Office appointed for that Day by her late Majeſty Queen *Mary* (of Bleſſed Memory) Directs, 'that 'after the Creed, if there be no Sermon, ſhall be 'Read one of the ſix Homilies againſt Rebellion.

Whilſt therefore the Church of *England*, as by Law Eſtabliſh'd, is in a ſafe and flouriſhing Condition under Her Majeſty's happy Adminiſtration, whilſt Popiſh Tenets are by all good Proteſtants condemn'd and abhorr'd, whilſt the Laws of this Realm continue in their full Force and Vigour, the ſaid *Henry Sacheverell* humbly hopes that a Dutiful Son of that Church a ſincere Proteſtant, and faithful Subject of Her Majeſty, ſhall not ſuffer for aſſerting the Doctrine of Non-Reſiſtance of the Supream Powers. But if this Doctrine be declar'd Erroneous, and it ſhall pleaſe God that he ſhould ſuffer for Aſſerting it, He truſts, that God will enable him to ſhew his ſteady belief of this Doctrine, by a meek and patient Reſignation to whatever ſhall befal him on that Account.

Anſwer

Answer to the second Article.

To that part of the Second Article which Charges, That he the said *Henry Sacheverell* doth Suggest and Maintain, "That the Toleration granted by Law, is 'Unreasonable, and the Allowance of it Unwarrant-'able, The said *Henry Sacheverell* saith-- That upon the most diligent Enquiry, he has not been able to inform himself, that a Toleration hath been granted by Law, but admits that an Act did pass in the first year of King *William* and Queen *Mary*, Intitl'd "An Act for 'Exempting their Majesties Protestant Subjects Dis-'senting from the Church of *England* from the Penal-'ties of certain Laws. Which Exemption the said *Henry Sacheverell* doth not any where maintain, or sug-gest to be unreasonable, or that the Allowance of it is unwarrantable, but hop'd, that he had prevented any such Misapprehension, by declaring his sincere Meaning in these Words contain'd in his Sermon Preach'd at St. *Paul's*; "I would not be
pag. 20. "understood as if I intended to cast the
line 8. "least invidious Reflection upon that In-"dulgence which the Government hath 'condescended to give them, which I am sure all those 'who wish well to our Church, are ready to grant 'to Consciences truly scrupulous; let them enjoy it in 'the full Limits the Law has prescrib'd.

If there be any other Expressions concerning Toleration, which may seem to carry a dubious Sense in any other Part of his Sermon, he hopes they will not be apply'd to the Exemption granted by Law, but will be interpreted agreeably to his avow'd Approbation of that Law.
p. 8. And as to such Part of the said second Article
l. 37. as charges that the said *Henry Sacheverell* asserts, 'That he is a false Brother with relation to God, 'Religion, or the Church, who defends Toleration and 'Liberty of Conscience. He the said *Henry Sacheverell* saith, That he having so plainly declar'd himself in favour

vour of the Exemption granted by Law, when he blames those who upon all Occasions defend Toleration and Liberty of Conscience, cannot be thought to reflect on the Defenders of that legal Exemption or Indulgence which he himself approves and defends; he doth indeed suggest it to be one Part of the Character of a false Brother, upon all Occasions to defend Toleration and Liberty of Conscience, and to excuse the Separation, lay the Fault upon true Sons of the Church for carrying Matters too high. Which Universal Defence of Toleration, and Excuse of Separation, attended with the laying the fault of such Separation upon the true Sons of the Church, are by him jointly mention'd in one and the same Sentence, and in one and the same Branch of the Character. So that his Reflection doth not extend to all who defend Toleration and Liberty of Conscience, much less to those who defend the Exemption granted by Law to Protestant Dissenters, but only to such, who at the same time they defend universal Toleration and Liberty of Conscience, doth also excuse the Separation, and lay the Fault thereof upon the true Sons of the Church, for carrying Matters too high. And these he did then, and still doth, with all Humility, conceive to be justly blameable, and if Members of this Church, to be false Brethren.

And as to that Part of the second Article, whereby the said *Henry Sacheverell* is charg'd with asserting, That Queen *Elizabeth* was deluded by Archbishop *Grindall*, to the Toleration of the *Genevian* Discipline; He the said *Henry Sacheverell* saith, He humbly conceives he hath good Authority from the Histories and Monuments of those Times for such Assertion; but whether he hath, or hath not, he humbly apprehends such Assertion to be no Proof of his maintaining or suggesting, That the exempting of Protestant Subjects dissenting from the Church of *England*, from the Penalties of certain Laws, granted by an Act

p. 19. *l.* 31.

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made in the first Year of the Reign of K. *William* and Q. *Mary*, (which Exemption he supposes to be intended by the legal Indulgence or Toleration granted to Dissenters, mention'd in the Preamble of the Articles; and by the Toleration granted by Law mention'd in this second) is unreasonable, or the Allowance of it unwarrantable. For he is humbly of Opinion, that there is a wide and manifest Difference between a Toleration of the *Genevian* Discipline, and an Exemption of Protestant Dissenters from the Penalties of certain Laws, between a Toleration allow'd meerly by the Regal Power, and an Exemption granted by Act of Parliament; which Exemption he is so far from thinking unreasonable or unwarrantable, that from the Bottom of his Heart, he wisheth it under the same Restriction & Limitations extended to all her Majesty's Protestant Subjects throughout the whole Kingdom of *Great Britain*.

And as to such Part of the second Article,
p. 19. *l.* 31. whereby the said *Henry Sacheverell* is charg'd with scurrilously calling the said Arch-bishop *Grindall* a *false Son of the Church*, and a *perfidious Prelate*;

The said *Henry Sacheverell* humbly hopes, that any harsh Expressions he hath us'd concerning the said Prelate, may be the rather excus'd, because the said Arch-bishop having permitted Innovations to be obtruded on the Church, did thereby incur the high Displeasure of so good and pious a Princess as Queen *Elizabeth*, by whose Order he was suspended, and continu'd under such Suspension to the Day of his Death. However, the said *Henry Sacheverell* presumes, that no Words spoken of an Arch-bishop above 120 Years since deceas'd, will, in Construction of Law, amount to an high Crime and Misdemeanor.

p. 25. *l.* 20. And as to such Part of the Second Article whereby the said *Henry Sacheverell* is charg'd with maintaining, That it is the Duty of Superior Pastors to thunder out their Ecclesiastical Anathema's against

againſt Perſons Intitl'd to the Benefit of the ſaid Toleration; He, the ſaid *Henry Sacheverell*, ſaith That he doth not maintain, or ſuggeſt, that it is the Duty of Superior Paſtors to thunder out their Eccleſiaſtical Anathema's againſt Perſons Intitl'd to the Benefit of the Toleration; which Perſons, where he ſpeaks of ſuch Anathema's, are neither by him mention'd or intended; but if the Expreſſions by him unapply'd to any, muſt be determin'd to any one ſort of Perſons, he humbly conceives, That the Connection of his Diſcourſe will determine them to be thoſe Schiſmatical and Factious Perſons, who take Permiſſion for Power, and advance Toleration immediately into an Eſtabliſhment. And ſuch Schiſmatical and Factious Perſons he humbly apprehends, are not the Perſons Intitl'd to the Benefit of the Act of Exemption, which was deſign'd only to give ſome Eaſe to ſcrupulous Conſciences in the Exerciſe of their Religion. *p.* 25. *l.* 16.

And as to the laſt Part of the ſecond Article whereby the ſaid *Henry Sacheverell* is charg'd with inſolently daring or defying any Power on Earth to reverſe ſuch Sentences; The ſaid *Henry Sacheverell* ſaith, That the Sentences which he the ſaid *Henry Sacheverell* dares any Power on Earth to reverſe, is ſuch, and ſuch only as is ratify'd in Heaven, and ſuch Sentence he ſtill affirms to be by any earthly Power irreverſible; and hopes it will not be thought Inſolence in him to affirm, what he conceives would be Blaſphemy in any one to deny; and doth farther acknowledge himſelf firmly to believe, that ſome Sentences pronounc'd by the Paſtors of the Church, are ratify'd in Heaven; and that ſome Perſons exempted from Puniſhment by the particular Laws of the Land, may yet by the Laws of Chriſt be juſtly liable to ſuch Sentence; and that Schiſm, or a cauſeleſs Separation from a Church enjoining no ſinful Terms of Communion, is a *p.* 25. *l.* 22.

Sin which expoſes the Perſon guilty thereof to the Cenſures of the Church.

Anſwer to the third Article.

As to ſo much of the third Article as changes the ſaid *Henry Sacheverell*, That he doth falſly and ſeditiouſly ſuggeſt and aſſert, That the Church of *England* is in a Condition of great Peril and Adverſity under her Majeſty's Adminiſtration, and that in order to arreign and blacken the ſaid Vote and Reſolution of both Houſes of Parliament, approv'd by her Majeſty: He, in Oppoſition thereto, doth ſuggeſt the Church to be in Danger. The ſaid *Henry Sacheverell* denies that he hath either aſſerted or ſuggeſted the Church of *England* to be in a Condition of great Peril and Adverſity under her Majeſty's Adminiſtration; but he doth freely acknowledge, That he hath in his Sermon ſuggeſted, that when natural Sins are ripen'd up to a full Maturity to call down Vengeance from Providence on a Church and Kingdom debauch'd in Principles, and corrupted in Manners, and inſtead of the true Faith, Diſcipline, and Worſhip, given over to all Licentiouſneſs both in Opinion and Practice to all Senſuality, Hypocriſy, Lewdneſs, and Atheiſm, then we (that is evidently all the Members of ſuch a Church or Kingdom) are in Danger of ſuch deplorable Circumſtances. —— And this Suggeſtion of Danger ariſing to a Church and Kingdom from Vice and Infidelity, he humbly preſumes is not oppoſite to the Vote of the two Houſes, or ſeditious, but intirely agreeable to what is ſolemnly declar'd in an Act of Parliament made the 9th and 10th Years of his late Majeſty King *William* III. for the more effectual ſuppreſſing of Blaſphemy and Prophaneneſs; wherein it is affirm'd that many Perſons had of late Years openly avow'd and publiſh'd many Blaſphemous and Impious Opinions, contrary to the Doctrines and Principles of the Chriſtian Religion —— Greatly tending to the Diſhonour of Almighty God which might prove deſtructive

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to the Peace and Welfare of this Kingdom. And he conceives that ſince the Paſſing that Act, the deteſtable Crimes for the effectual ſuppreſſing of which, that Act was intended, have greatly increaſed. And the ſaid *Henry Sacheverell* ſaith, the Suggeſtions by him made of Dangers ariſing to us from Vice and Infidelity, he apprehends to be in no wiſe more Seditious or repugnant to the Vote of the two Houſes approv'd by her Majeſty, than the like Suggeſtions occuring in the ſolemn Prayers of the Church Authorized by her Majeſty, and frequently uſed before each Houſe of Parliament, wherein *We beſeech God, That no Seditions may diſturb this State, nor Schiſms diſtract this Church, and that he would give us Grace ſeriouſly to lay to Heart the great Danger we are in by our unhappy Diviſions.*

And as to ſo much of the ſaid Third Article, whereby 'tis charged that the ſaid *Henry Sacheverell* as a Parallel mentions a Vote, 'That the Per- *p.* 21 *l.* 6.
'ſon of King *Charles* the Firſt was Voted to
'be out of Danger, at the ſame time that his Mur-
'derers were conſpiring his *Death*; thereby wickedly and maliciouſly inſinuating that the Members of both Houſes who paſſed the ſaid Vote, were then conſpiring the Ruin of the Church. He the ſaid *Henry Sacheverell* doth ſay, that he doth not draw any Parallel between the Vote concerning the King's Perſon, and the late Vote of the Two Houſes, which he neither there, nor elſewhere in his Sermon mentions. But had he ſuggeſted one Vote to be Parallel to the other, which he hath not, yet would he not thereby have wickedly and maliciouſly inſinuated that the Members of both Houſes who paſſed the late Vote, were then Conſpiring the Ruin of the Church, but would only have Intimated, that as ſome Perſons were Conſpiring the Murder of the King, whilſt others no ways privy to their wicked Intentions, Voted *his Perſon to be out of Danger*; ſo when the Two Houſes

Voted the Church of *England* to be in *no Danger under Her Majesty's Administration*, there might be some others who were conspiring the Ruin of the Church. And many others who by their Vice and Infidelity were drawing down God's Vengeance, both in Church and Kingdom ——

As the Vote of both Houses made Four Years ago, did concern those only who did then insinuate, the Church of *England* to be in Danger, under Her Majesty's Administration; so he cannot, he presumes, affect those who do now suggest the Christian Faith, which is the Foundation upon which every Christian Church stands, to be Endangered by those Atheistical and Irreligious Principles which are daily from the Press, propagated among us. Notwithstanding the Provisions made by the said Act for suppressing Blasphemy and Prophaneness. So that the said *Henry Sacheverell* thinks, that he might with Truth affirm (as he did in his Sermon preach'd at *Darby*) 'That there 'were never such outragious Blasphemies against God, 'and all Religion Natural as well as Revealed, vent-'ed publickly with impunity, in any Christian Church 'or Kingdom in the whole World, as at present in 'our own, of which Assertion the said *Henry Sacheverell* is ready to produce undeniable and ample Proofs, if call'd thereto.

Answer to the Fourth Article.

As to the Fourth Article it contains several Charges of a very high and Criminal Nature, of which the said *Henry Sacheverell* knows his Heart to be entirely Innocent, and he observes with Comfort, That whereas in the former Three Articles, he is said to have maintained or asserted as well as to have suggested the Doctrines and Things therein laid to his Charge.—— In this Fourth Article he is not accused of Maintaining or Asserting, but barely of Suggesting what is therein contained. And he humbly hopes, that bare Suggesti-

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ons or Inſinuations, could they with any Colour or Probability be made out, as he is fully ſatisfied they cannot, will not under the moſt Mild and Gracious Government, (at a time when ſeveral New Laws have been made for the ſecuring the Liberties of the Subject by your Lordſhips, the great Guardians of our Laws and Liberties,) be adjudged ſufficient to involve an *Engliſh* Subject in the Guilt and Puniſhment of high Crimes and Miſdemeanors.

To the ſeveral Parts of the ſaid Fourth Article, the ſaid *Henry Sacheverell* doth in all humility Anſwer, as to ſuch part thereof whereby it is Charged, That the ſaid *Henry Sacheverell* in his ſaid Sermons and Books, 'Doth falſly and maliciouſly ſuggeſt that Her Majeſty's 'Adminiſtration both in Eccleſiaſtical and Civil Af-'fairs, tends to the Deſtruction of the Conſtitution; He the ſaid *Henry Sacheverell* ſaith, That he hath not made any mention in either of his Books or Sermons of Her Majeſty's Adminiſtration in Eccleſiaſtical or Civil Affairs, or of her Miniſters, ſo far is he from ſuggeſting that her Majeſty's Adminiſtration both in Eccleſiaſtical and Civil Affairs tends to the Deſtruction of the Conſtitution, that among the ineſtimable Bleſſings which are owing to our Deliverance Annually Commemorated on the 5*th.* of *November* he reckons this to be one, That Her Majeſty, the Good and Pious Relict of the Royal Family ſits now happily upon the Throne of Her Anceſtors, and Prays that God may long preſerve Her for the Comfort and Support of the Church, and profeſſeth that what he ſpoke proceeded from a tender Concern for Her Majeſty's Perſon and Government, and in the Dedication alſo of his ſaid Sermon preached at St. *Paul's*, ſolemnly declares as he did before in his Diſcourſe, 'That his only Aim and Inten-'tion was earneſtly to contend for the Safety, Right, 'and Eſtabliſhment of Her Majeſty, together with 'thoſe of the Church.

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As to such part of the said Fourth Article, whereby it is Charged, 'That the said *Henry Sacheverell* doth Suggest 'that there are Men of Characters and Stations in the Church, who are False Brethren ___ The said *Henry Sacheverell* saith, That the False Brethren as described by him in his Sermon, are either those who propogate False Doctrines, or who give up the Discipline and Worship of the Church, or who are for a Neutrality in Religion, or who wish well to the Church of *England*, and are ready to Sacrifice their Persons and Estates in Her Vindication, but do not show their Zeal in the Communion of the Church as well as for it in Obeying Her Precepts, as well as Defending Her Rights ___ These being the several sorts of False Brethren Enumerated by the said *Henry Sacheverell*. If he should have suggested that there are Men of Characters and Stations in Church and State (Words by no means restrained to the highest Characters and Stations) to whom the Denomination of False Brethren in some one or more Senses of that Word, as by him Interpreted doth belong, He humbly hopes that such Suggestions would not be deemed False, Malicious, or highly Criminal.

And as to such other part of the said 4*th*. Article whereby it is charged, 'That the said *Henry Sacheverell* 'doth suggest that there are Men of Characters and 'Stations in Church and State, who do themselves 'weaken, undermine and betray, and do encourage and 'put into the Power of others who are professed Enemies to overturn and destroy the Constitution and 'Establishment. The said *Henry Sacheverell* denys that he Suggesteth any such things concerning Men of Characters and Stations in the Church or State, where he speaks of those who weaken, undermine and betray and encourage, and put it in the power of our professed Enemies to overturn and destroy the Constitution and Establishment. Here Men of Characters and Stations

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are not mentioned by him. And where he mentions Men of Characters and Stations twelve Pages afterward; the only place wherein he mentions them, there he ſpeaks nothing of weakning, undermining and betraying, or of encouraging and putting it into the Power of our profeſſed Enemies to overturn and deſtroy our Conſtitution and Eſtabliſhment. And hopes therefore that he ſhall be noways anſwerable for a ſuppoſed Reflection which depends upon the Conjunctions of Paſſages ſo widely diſtant from, and ſo little relating to each other. The weakners, underminers, and betrayers of our Conſtitution, and the Encouragers to whom the ſaid *Henry Sacheverell* doth in any part of his Sermon refer, will he preſumes upon a Candid Examination of thoſe Paſſages, appear to be one of theſe Three ſorts of Perſons either Firſt, ſuch as by their Writings endeavour to ſubvert the Foundation of our Church and State: Or Secondly, ſuch whether Writers or others who are for a Latitudinarian Heterogeneous Mixture of all Perſons of what different Faith ſoever, omitting only in Proteſtancy, which would let into her Bowels thoſe who neither believe Her Faith, own Her Miſſion, ſubmit to Her Diſcipline, or comply with Her Liturgy, which he afterwards Stiles the Model of an Univerſal Coalition. Or Thirdly, Thoſe Occaſional Conformiſts, who have ſo far eluded the Corporation and Teſt Acts by their abominable Hypocriſy; As to have undermined the Foundation, and endanger'd the Government by filling it (as far as they could) with its profeſs'd Enemies, that is with themſelves; of all theſe and their Encouragers the ſaid *Henry Sacheverell* Confeſſes himſelf to have ſuggeſted that they do in his Opinion weaken, undermine and betray the Conſtitution —— But that either theſe, or their Ecouragers, are Men of Characters or Stations in the Church or State he hath not any where ſuggeſted.

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And as to ſuch other part of the ſaid 4th Article, which Chargeth the ſaid *Henry Sacheverell* with Charging her Majeſty and thoſe in Authority under her both in Church and State, with a general Male-Adminiſtration — The ſaid *Henry Sacheverell*, ſaith, that he abhors the Thoughts of bringing any Charge againſt her Sacred Majeſty, whom he never mentions but in Terms of the profoundeſt Duty and Reſpect. Nor doth he Tax thoſe in Authority with a General or with a Male-Adminiſtration, which is a word he hath never us'd, nor as far as he can find any other Word or Words by which the Thing is imply'd ſo far is the ſaid *Henry Sacheverell* from making any Undutiful Reflections on her Majeſty or her Adminiſtration, That in the ſeveral Writings, that he has publiſh'd, ſince her Happy Acceſſion to the Throne particularly in one (*which is an avow'd Defence of her Title to the Crown and a Juſtification of her entring into a War with* France *and* Spain,) he hath expreſſed himſelf with the moſt hearty and Loyal Zeal for her Majeſties Perſon, Government and Adminiſtration.

And as to ſuch other Part of the ſaid 4th Article, whereby it is charged That the ſaid *Henry Sacheverell*, as a publick Incendiary perſwades her Majeſties Subjects to keep up a Diſtinction of Factions and Parties, the ſaid *Henry Sacheverell* ſaith, That he is ſo far from being guilty of this Charge, That in his ſaid Sermon he invites the Separatiſts to renounce their Schiſm, and come ſincerely into the Church, and complains of thoſe who have villainouſly divided us with the Knaviſh Diſtinctions of *High* and *Low Church-Men*, and wiſhes we might have one Fold under one Shepherd, and that all thoſe invidious Diſtinctions, that now diſtract and confound us, were loſt, ſo that we might be terrible like an Army with Banners to our Enemies, who could never break in upon ſuch an uniform and well compacted Body.

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And as to such other part of the said Fourth Article, as charges, *That the said* Henry Sacheverell *instills groundless Jealousies, and foments destructive Divisions among her Majesty's Subjects.* The said *Henry Sacheverell* saith, That in his said Sermon, he on the contrary, Rebukes and Condemnes those who by false Insinuations, and raising groundless Jealousies and Fears, imbroil the Publick, and bring it into Confusion.

And as to such other part of the said Fourth Article whereby it is charged, *That the said* Henry Sacheverell *excites and stirs up her Majesty's Subjects to Arms and Violence*; *The said Henry Sacheverell* saith, God forbid that he should be Guilty of so heinous a Crime who Asserts the utter Illegality of Resistance of the Supreme Power upon any Pretence whatsoever, which Assertion he conceives to be the Chief, if not only Ground of the Charge exhibited against him in the first Article.

In Confutation of this Charge, he begs leave to recite one Passage out of his Sermon preached at *Darby* in the following Words. 'We may be Partakers of other 'Men's Sins, if we do not to the utmost of our Power, 'endeavour to prevent or obstruct their Commission, 'when they manifestly endanger the Good of the Publick, 'as we are Members of any Government, or Society. We 'are all obliged in Point of Honour, Interest and Con'science, to maintain its Security, promote its Wel'fare, and guard it against factious Designs, or seditious 'Conspiracies that may threaten its Constitution, dis'compose its Peace, or violate and subvert its Laws. 'God and Nature hath invested every Subject from his Cradle, with a Commission to engage, Discover and Disappoint the Enemies of his Church and Country, and he 'that is either privy to, or industriously conceals, or any way abetts their Schismatical Illegal, or Rebellious Enterprizes both in the Eyes of Human, as well as Di'vine Law is an Accomplice and Partaker in the Guilt; 'a Traytor to God and his Prince; a Patron and Pro-

tector of Injuſtice, and a common Adverſary to himſelf as well as all Mankind. And the ſaid *Henry Sacheverell* hopes, what he hath ſaid in the Dedication of the ſaid Sermon. 'That there are not wanting ſome to 'Preach the Truth, and others to ſupport it at the 'Expence of their Lives and Fortunes, will not be conſtrued as exciting her Majeſty's Subjects to Sedition and Rebellion, ſince that Truth, which he commends ſome for Preaching, and others for Supporting, is by him oppoſed to the Attempts of thoſe who betray and run down the Principles and Intereſts of our Church and Conſtitution; and ſince he then deſervedly Commends the High Sheriff of that County, on the Account of his Steady Loyalty and Zeal to ſerve her Majeſty and the Government, for which he hath been ſo remarkably diſtinguiſhed.

In the Sermon preached at St. *Paul*'s, he doth indeed *Excite Chriſtians to put on the whole Armour of God, as wreſtling, not only againſt Fleſh and Blood, but againſt Principalities, againſt Powers, againſt the Rulers of the Darkneſs of this World; againſt Spiritual Wickedneſs in high Places.* But he hath learned from the ſame Saint *Paul*, That *the Arms of Reſiſtance taken up by Subjects againſt the higher Powers, are not part of the Spiritual Armour and the Principalities and Powers by him 'mention'd*; being plainly diſtinguiſhed from Fleſh and Blood, cannot, he thinks, be ſo far miſinterpreted as to be underſtood of Earthly Potentates and Rulers. ---

And as to ſo much of of the ſaid Fourth Article whereby it is charged that he the ſaid *Henry Sacheverell doth wickedly wreſt and pervert diverſe Texts and Paſſages of holy Scripture. That his ſaid malicious and ſeditious ſuggeſtions, may make the ſtronger impreſſion upon the Minds of her Majeſty's Subjects.* The ſaid *Henry Sacheverell* ſays, That having no malicious or ſeditious Suggeſtions,

ent, to Imprint, he could not intend to wreſt any Paſſages of Holy Scripture to that wicked Purpoſe. Hard is [illegible] of the Miniſters of the Goſpel: if when th[illegible] the Word of God in their general Exhortations to Piety and Vertue; or in their Reproofs of Mens Tranſgreſſions, or where they are Lamenting the Difficulty and Conflicts with which the Church of Chriſt, whilſt Militant here on Earth, muſt always ſtrugle: The ſeveral Texts and Paſſages by them cited, ſhall be ſaid to have been by them meant of particular Perſons and Things, and ſhall be Conſtrued in the moſt Criminal Sence, and be made by ſuch Conſtruction one Ground of an Impeachment for High Crimes and Miſdemeanours.

And as to all other Matters and Things in the ſaid Articles contain'd, and not herein before particularly anſwered unto, the ſaid *Henry Sacheverell* ſaith, he is not guilty of them, or any of them in Manner or Form, as the ſame are charged upon him, in and by the ſaid Articles, and humbly ſubmits himſelf to your Lordſhip's Judgment.

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